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MODERN LANGUAGE BULLETIN

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ON THE METHOD OF TEACHING A MODERN LANGUAGE

Only a bold man will express final judgment on the one correct method in teaching; it is a confidence that ventures where angels fear to tread.

If it concern teaching of modern languages his pronouncement will evoke, not discussion only, but heated recrimination. The *furor scholasticus* is not confined to the medieval schoolmen, and when it has to do with the method of language teaching, we find it among the ancients. One might imagine when, on the evening of that day the tower of Babel had reached offensive heights and the confusion of tongues had begun, the first efforts were not to find a current term for bricks and mortar, but rather an endeavor to interpret the newly born languages. Then might have begun the arguments as to the relative methods of the grammatical and the natural methods.

For apparently, the choice has been between two methods. Because we would be released from excessive thinking we humans like to divide our problem into two parts. Objects are long or short; men are good or bad; answers are right or wrong. It matters little that things are rarely divisible in this simple fashion. Things are seldom absolutely black or white, for like men, they run the whole gamut of grays. So although we may assume there are two, and only two, fundamental methods of teaching language, there may be many, or what is much the same, there may be but one that has many parts and variations. So long as we posit two only, each of us feels that his is the correct method and that the method of his opponent he can despatch almost without the pains of disputation.

It may be assumed that all of us here are good moderns. It follows that we know that the correct method is the natural method and not the grammatical method. This may seem arbitrary, but we find it consoling.

Having ranged myself therefore with the orthodox reformed of the present day, I shall not be misunderstood if I submit a reminder at our rather complacent appropriation of a favoring terminology. In the nature of things a "natural" method must be right. Who can cavil at a "natural" method least he be bringing upon himself the accusation that he supports an unnatural method. We also call ours the "direct" method. Do we not compel our opponent to become an apostle of the indirect? There is a possibility of an unfair advantage in thus appropriating agreeable adjectives. It is a device not unfamiliar to a certain class of discredited politicians who, when public opinion is angered, adopt a like device by reenlisting under new banners and by adopting such amiable descriptions as a "people's" or a "reform" party.

Let us, therefore, not depend on favorable descriptions, but inquire more closely what we really mean by a natural method in our school work. Certainly we can not mean precisely the method by which a child learns

his mother tongue, although that is really the natural method. The true natural method is a very subtle and complex thing; years elapse ere a learner forms associations with image and words, with thought and sentence, and the process is as constant as the growth of his own tissues. I think it was in one of Marrydt's works, or Charles Lever's, that the simple Englishman was filled with wondrous admiration because the people of Paris were so exquisitely educated that even the little children spoke French fluently. He knew from experience that English children could not do it, just as American children do not.

Literally speaking, there is not, and there can not be, a natural method in our schools. Even teachers sometimes forget the somewhat kaleidoscopic existence of a high school pupil who passes from a little world of mathematics to a second of literature, to a third of music, French or biology. Metaphorically speaking, he does not live in Paris, but takes very brief excursions thereto a few hours a month, and even when there, is a mere intruder in a strange place. The conditions which obtain in the case of a growing child learning to speak his native language, and in the case of another attending a few recitations under the most artificial of conditions, are so obviously different, that it seems absurd to use the same expression as descriptive of both.

The old schoolmasters realized these differences clearly enough. That was the difficulty; being a logical folk they perceived only the differences and not the possible likenesses. They reconstructed the whole scheme of language teaching; they abandoned all the wealth of suggestion which the natural method implies. Instead, by a process of elaborate analysis they derived all the grammatical rules and assembled a vocabulary. Then they erected the scaffolding of these rules and words. For some centuries their method enabled a chosen few to climb to conquest very successfully. A great many more, unnamed and unhonored legions of students, have fallen from it, retaining only the questionable values of so many "years" of study which later development has transformed into a system of "credits," a sort of toy money that may be current in the little field of the registrar's school records, but of little or no value in the world markets of international speech.

The grammatical method needs no epigram to sound the story of its failures. The facts are sufficient. Educationally we are a luxurious people. Our students can take four or five years of a modern language. They can dip into its literature and even take little excursions into its philology. Yet but a little while after graduation, without a friendly lexicon, they will balk at a foreign newspaper. When they travel they discover how merciful to them and their fellow countrymen is the provision that in good European hotels the waiters all speak English.

No, we can not, by reducing a language into its competent elements, master them as a railway conductor masters his books of rules. So far as modern languages are concerned we can not go forth like Minerva, full panoplied from the head of Jove,—which in this case is alma mater. We smile at the advertisements of pamphlets that teach French in thirty lessons. A recent manual offers to do it in fifteen. May we not question the value of a method that requires even two hundred or three hundred or a thousand lessons, if it fails with so many students.

So because we do feel dissatisfied, we turn to the original natural method, not that we would duplicate it exactly, for that is quite impossible, but that out of it we may learn what it has to suggest for practice in our schools.

In that method the pupil learns gradually; he is not over conscious of his own successive steps. In applying it, therefore, we wish the learner to be at least comfortable in his first introduction to an alien tongue. Conversation, and conversation based on some apparent reason for expression, is the procedure, not translation. This is simply enough until we try it. The first steps, however, are facile. A few forms of salutation, a few sentences involving less a recall of words than a desire to express some conscious idea or action as standing, walking, giving, receiving, these we provide for. With such a method we do nicely at the beginning. The pupil does not, as in the older method, pass from the image to the corresponding word-symbol in the vernacular, to the foreign word but directly from the first to the third. But even so there comes in time forgetfulness and confusion. As the vocabulary extends we become artful. Least we shock the pupil by demanding too much effort, we use familiar words such as "restaurant," "boulevard" and the like (when teaching French) words that recall without effort, some of the fellows in the newer speech.

Excellent as their first lessons are, the pupils soon begin to halt. And why? One reason is that the teacher's own training may be overbookish, whereas in the true natural method, the teacher, whether a parent, a relative, a visitor or even a passing stranger, speaks fluently. Fluency in front of the school desk is desirable; behind it, fluency is essential. The teacher must have an ear that loves the refinement of correct pronunciation. It is not an easy thing to train, in the intricacies of a new speech, a child who is already twelve or thirteen; it is doubly difficult when the living model fails.

There is another reason for failure. Oral lessons that will gradually develop conscious facility in the learner will not carry themselves, for we can not depend on conversation alone. A teacher is not teaching conversation, but using conversation as a means of instruction. The natural method may be an easy way of learning; it is anything but an easy way of teaching. Each successive lesson needs careful organization. Day by day the sequence of lessons must be worked out. A judicious review, a new conquest, a consciousness of conquest, a new alignment, a new principle or rule, these must be gained and regularly gained. A teacher may know the new tongue thoroughly. He may be quick to correct errors of pronunciation or syntax; but no matter what his knowledge or nativity, he has a mighty task before him if he would follow a "natural" method; he will need all the initiative and originality that only a good teacher has, if these earlier lessons are to be something better than interesting conversations that lead nowhere.

There are many texts in which the work is already organized for both teacher and pupil. In dietetics there are many predigested foods, which, however, fail in the long run to afford sufficient nourishment. A book is not a teacher, neither can it replace a good teacher. Texts take no cognizance of the differences in students, of those periods of reflection

and review, when the curve of learning flattens, and the pupil is concerned less with learning new things than with organizing and assimilating what he has already learned.

I might add another reason why the "natural" method does not succeed when the grammatical method has had some success. It is that the learning of a modern language does require labor and concentration, whereas too often teachers of the "natural" method require neither, and apparently do not expect them. In such a case the difference lies between learning something of some value, and not learning anything. There may be those who feel that there is something to the mastery of French and Spanish and German, and to a great many other things as well. May I hasten to add that I am myself a zealous follower of the doctrine of interest. But to me interest involves effort given because of some adequate motive for effort, and not based merely on caprice or fancy. We do not, I think, make enough of motives, even though there are times when the interest can not be intrinsic. Intrinsic interest is a noble stimulus, but when it is lacking we can depend on other excellent motives. For example there is natural desire for solving a not impossible problem; there is the delicious sense of triumph in overcoming difficulty; there are devices in the class room exercises that awaken and stimulate. What after all is a really good teacher but one whose fertility in device, whose ability to suggest new relations and to invite attention to them, are all combined with a power of inspiration that radiates from his own personality. However we may conceive the psychology of learning, one fact survives:—Under the limitations that class room instruction entails labor is necessary. In teaching modern languages, there are oral symbols which must be remembered and orders of words which must be associated. All this means effort and not infrequently sustained effort.

Really there are not two methods of learning a language. There is a great variety of experiences, each subordinate, each trying to realize a common end. A teacher who takes some favorite text book and ambles along with his pupils, lesson by lesson, his thumb following every line, is scarce worthy of his title. As well might a press feeder fancy himself the author of a masterpiece because he sees the printed pages drop from the cylinder.

I realize more forcibly than you that I have said nothing new. Possibly it is not novelty we need so much as organization of the things we know. I can but conclude as I have begun. There is no inherent excellence in a method unless that method realizes the purpose of its existence. What we may appropriate from a natural method by which human beings learn their native tongue, that we must take. We must have a plan. We must know how far we have progressed at any specific time. We must emphasize correct pronunciation not less than correct syntax. Those of us who teach must each be masters of what we teach.

ALBERT SHIELS.

FOLK LORE AND TRADITION IN GERMAN LIFE AND ART

Among the most valuable assets in the national existence of a people are its folk-lore and folk-tradition, for they represent the accumulated wealth of that people's emotional and imaginative life. From that rich treasure house the nation's artists, poets and thinkers derive their inspiration as well as their artistic material. But while it is the source from which the emotional and artistic activities spring it, in turn, is enriched by these same activities much as the soil which nourishes the tree is, in turn, enriched by the falling leaves and fruits of the trees. And so folk-lore and folk-tradition are at once the products of national life and the makers of national life.

It is inevitably true that in any nation where folk-lore and folk-tradition are lacking the poets and artists must seek their inspiration in foreign models and borrow from the stored up national wealth of other nations the poetic elements which they need. But a flower removed from its natural soil is not likely to retain its fragrance, and art that is merely imitation is bound to be artificial.

A striking example of a nation relying for inspiration on the imaginative wealth of a foreign people was Rome with a poetry shaped in content and form on Greek models. And, to a large degree, our own American art is still in much the same condition. Of course, the Indian and Spanish life in this country has bequeathed to us some original and romantic elements, but we can hardly call them American. The few really American traditions that have come down to us are taken mainly from colonial life, or from the life in the south before the war, or from our western cowboy life. But even these traditions, valuable as they are, are too new to have really become an integral part of our national life. No wonder then, that we are still without a truly national American art, that our artists and writers still depend largely on Europe for material for their work.

If tradition could be bought or manufactured I have no doubt that some Rockefeller or Edison would have supplied us with it; if it were possible to appropriate all the traditions brought here by the many nationalities we are trying to melt into one, we would have plenty and to spare; but unfortunately traditions cannot be invented or imported, they must grow, they must grow in their native soil, in the hearts and souls of the people. And such growth is slow.

Germany, with a history covering more than two thousand years and inhabited by a people richly endowed with *Gemüt*, has an inexhaustible store of old rites, customs, and observances. Almost every river and spring, every mountain and hill has its legend; every season has its peculiar festivals; every important step in the life of the community as well as of the individual is marked and hallowed by time-honored customs and traditions; all of nature, the forests and lakes, the mountains and meadows, the birds and animals inhabiting them, are part and parcel of that great web which the imagination of the people has spun over and about its entire environment.

It is impossible for me to enter here upon a discussion of what this wealth of fancy and feeling, the relics of a rich past mean to German art and literature and music. What would Wagner be without them, what Goethe, and Heine, and the army of modern German poets? and was not German poetry shallow and empty in the long years following the Thirty Years' War, when the nation had lost contact with its own past and was modelling its art and literature after foreign models? A book would not cover this interesting and difficult subject. I shall confine myself to a much more humble subject and define merely the place folk-lore and tradition have in the everyday life of the individual German in modern Germany.

And here again I must limit my discussion to the three principal events in the life of man,—birth, marriage and death.

Birth, marriage, death,—they are the fundamental facts in human life wherever we may go. And yet, in the thought of each race, indeed of each nation, they have assumed a different significance and a character of their own. Let us see with what characteristic meaning the Germans have stamped the observances of these three great events.

The rites, customs, and superstitions connected with these events in modern Germany are partly of Indo-European origin and therefore similar to those found in other European and Asiatic countries; some essential features were introduced by Christianity and these again are common to all Christian countries; but there are certain features which are original with the German people and it is these that interest us most at this moment.

Just as fundamental as are the facts of birth, marriage, and death, is that strange, mystical relation which man believes to exist between himself and nature. By virtue of this relation he attributes to nature a sympathetic understanding of his own moods. Nature endowed with a human soul aids or thwarts our plans, yields protection to man or cruelly vents its wrath upon him. Upon this "poetic fallacy," as Ruskin has called it, nearly all nature poetry is based, and because this belief in the interrelation of nature and man is peculiarly strong among the nations of Germanic origin, modern nature poetry is especially produced by them.

I called this conception fundamental because it is universal in human kind. It is one of those primitive religious conceptions which Christianity has been able to modify but not to eradicate. In all folk-lore this conception plays an important part, for in folk-lore wherever we may find it we are dealing with what is left of the early, primitive soul life of a nation, that part of the child life of a people which has survived in spite of the influence of Christianity or the teachings of science.

It has been said that the philosophy of one century is the commonsense of the next, and that the religious beliefs of one era become the superstition of the next. Philosophy stands for the intellectual, religion for the emotional side of man, and commonsense and superstition both represent that portion of philosophy and religion which the individual or the nation has actually assimilated and which has become *an instinct* of that individual or that nation.

We may say then that customs, traditions, superstitions, are not only necessary to the artistic life of a people but are potent factors in

every activity of its being. A nation that would wantonly give up these sacred treasures of the past endangers its own stability and health. Of course, I would not advocate a sentimental clinging to the old simply because it is old. I merely believe in evolution rather than revolution in things of the spirit as well as in the physical world. Unless outward pressure is brought to bear nature will take care of herself and things outgrown or outworn will drop off naturally. And this is true of customs and traditions which no longer satisfy a certain want or have lost their significance or beauty.

Many of the more picturesque customs and traditions have been dropped in this way during the last fifty years. What has remained of them in modern Germany is to be found not in the large cities but in the villages and among the peasant classes. It is here that we have to look for the material of our study. This disappearance of the old has come about largely through changes in the economic conditions of Germany which had a far reaching effect on the intellectual and spiritual development of the people. For time immemorial Germany had been an agricultural country, the majority of its inhabitants living the quiet, conservative life of the farmer, and the general conditions of life did not change noticeably from one generation to another. Towards the middle of the last century, however, a sudden change set in. Science began to be applied to practical ends, coal and iron were found in large deposits and, as a result, countless new industries sprang up all over Germany. The people left their farms in order to turn to more profitable pursuits and the growth of German cities became phenomenal, even when compared with the rapid growth of American cities. Germany became an industrial country, wide awake to the demands of modern times.

This economic change was, in the main, beneficial to the German nation. It spelled prosperity and opportunity to the individual. It certainly meant progress. Yet this sudden, remarkable change—it was a revolution rather than an evolution—had its dangers. For the thousands of families who left the farms which their forefathers had tilled and went to the cities, it meant a complete breaking away from old associations and habits and the necessity of adapting themselves to strange and uncongenial surroundings. New and bewildering problems met them on all sides requiring all the energy and time which they could summon. Small wonder that old customs and traditions were forgotten. In this new environment they had lost their old significance and fitness and to the new generation growing up in the cities the old customs and ideas appeared to be empty if not silly relics of a past with which they had nothing in common.

A parallel may well be drawn between the children of these emigrants to the cities and the children of the emigrants to this country. Here, too, the emigrant drops old customs, and if he does not his children certainly do. And this is only natural, for, as I have already said, many of these customs and traditions have their fitness only on the soil where they originated.

But the sudden breaking away from time-honored customs and observances, representing as they do the accumulated wisdom and experience of many generations, is an actual loss; indeed it may become a

calamity. In his native village the peasant is an integral and active part of the simple communal life, the customs and festivals of which fill him with the proud feeling of the dignity of his work. They are the symbols of his own life; they give him stability when he comes face to face with the stern realities of life; they add to his joys and comfort him in his sorrows. On the other hand, the peasant who drifts away from the simple life of his native place and enters the city as a laborer or emigrates to a foreign country with new and perplexing customs is likely to be swept away or, at best, he lives a lonely, cheerless and prosaic life. The problems that confront him he must overcome by his own efforts; his imagination does not know how to deal with them. And what is true of the peasant is also true, though to a lesser degree, of the so-called educated man. Why is it that the poetic vein of the Germans coming to this country has always run dry? Why were even famous German poets, like Lenau and Liliencron, unable to produce real poetry while they lived in this country?

There is one more point that requires a somewhat theoretic discussion and that is the German attitude of mind toward festivities and the spirit in which they celebrate them. The English are said to take their pleasures sadly. The Germans enter into the spirit of a celebration with a wholeheartedness and singlemindedness rarely found among other nations. It is a characteristic fact that the German word "Frohsinn" allows of no translation into English.

But wherein lies the secret of this faculty? What is it that constitutes the undeniable charm of German festivals of all kinds? It is, I think, the total absence of selfconsciousness. And this, again, is due to two characteristic qualities of the German mind: childlike simplicity and strong imagination. These are the very qualities children possess who enter into the spirit of a game. To children who are playing "make believe" all the details of their "make believe" world are real and important. When creative imagination enters, the game partakes of the nature of a work of art, it becomes an artistic form of self-expression. A healthy child needs play as it needs self-expression. And so does a nation. Self-expression gives opportunity for the employment of forces that, in the ordinary routine of life, would remain latent; it encourages originality and, above all, it brings to the individual the opportunity of a hearty co-operation with others for an object that has merely an ideal value; it exercises and keeps alive a harmless and joyous emotion. All this you find in the German festivals. The Germans have that joyous enthusiasm, that willingness and ability to enter into an illusion, they have that dramatic instinct which makes possible these forms of popular self-expression. And as these are the products of the imaginative life of the people as a whole many usages and customs apparently antiquated and empty may be kept alive and retain their significance.

It is impossible to enter into the spirit of the play of children unless we have the key for the mysterious import of the play. In the same manner, if we wish to understand the spirit of German folk-lore and tradition which, at first glance, may appear crude and meaningless, we must leave behind the critical attitude of mind and enter with whole-hearted sympathy, giving full sway to our fancy and feeling. Thus the

true significance and beauty of this tradition may become revealed to us and thus we may come nearer to the understanding of the soul of the German people from which this folk-lore and tradition have sprung and which, again, has, in the course of countless centuries, produced what we now call morality: *Sitte; Sittlichkeit*.

As stated before, some of the most characteristic German customs and superstitions have to do with birth, marriage, and death.

To begin with birth. The naive imagination of the people has, from the earliest times, attempted to explain the mystery of birth. Long before they are born into this world, the children live a dreamy life around the lakes ("Kindlesbrunnen") whence the stork brings them to their joyful parents. The newborn babe is at once placed in his father's arms, who probably does not realize the hidden significance of this act. In the very oldest times the newborn child was laid at his father's feet and, unless it was taken up and thus formally recognized, it was exposed to a cruel death. To save the child from any harm that witches or evil spirits might inflict upon it, countless resources are freely used which may be traced to paganism and the Christian church alike. The most popular among these is baptism. This faith in the efficacy of baptism is still so great that in recent years, when the Germans, especially in the cities, are withdrawing from the state church in large numbers the women are more reluctant to do so for the reason that they would have to give up the ceremony of baptism with all it is supposed to do for the physical welfare of the child. Thus it is frequently not religious conservatism or piety that holds the women in the fold of the church but motherly instinct and a superstition that is clearly of pagan origin.

The marriage festival as celebrated in the villages is a remnant of an old tribal ceremony, and even now the whole community takes a lively part in it. The day of the ceremony is selected with regard to the needs of the farmer. In most cases the fall is selected when the work of the farmer is light and provisions are plentiful. The most popular day is Tuesday, the day of Ziu, or Friday, the day of the old Germanic goddess of love, Freya. Long before the appointed day, a gaily clad messenger mounted on a decorated horse makes the rounds from farm to farm inviting the whole community in quaint rhymes which have been handed down from generation to generation. Poetry is also greatly valued on the famous "Polterabend," the celebration held on the eve of the wedding. On this night the guests present their wedding gifts accompanied by some verses appropriate to the occasion. Supper, dancing, and general merry-making follow. Meanwhile the youth of the village are breaking with great vehemence old crockery on the door sill for "Scherben bringen Glück." This custom clearly reflects the old fear of "the envy of the gods" who must be propitiated.

On the next day the marriage itself takes place. The religious element in this is almost wholly lacking. Of course, the minister officiates but otherwise the part taken by the church is of slight importance. For until the Middle Ages, marriage was merely a legal act, a contract between two parties involving the transfer of the bride from her father's tribe and jurisdiction to that of the groom, a remnant of which is the "giving away" of the bride which is still in common usage in our own

time and country. This act originally took place in the tribal assembly, the *mahal*, from which the words "Gemahl," "vermählen," etc. are derived. In a later period the growing influence of the church caused this legal act to be transformed into a religious one, indeed into a sacrament, but in the mind of the people marriage always remained merely a legal act and the meaning of the word "Ehe" is originally nothing but "legal contract."

Early in the morning of the wedding day a sumptuous breakfast is served in the house of the bride. The groom appears accompanied by his best man to call for the bride and in a solemn procession they all go to church. While the marriage is being performed by the minister and the rings are exchanged, both bride and groom are probably trying a little stratagem. For whoever succeeds in placing his foot on top of that of his mate, or manages to place his hand over that of his mate, is sure to get the upper hand in the married life that is just beginning. Both of these acts are old legal symbols. Placing one's foot on the conquered enemy is the symbol of making him a slave while "the upper hand" denotes the superiority of the liegelord over his vassal. The ring was originally the symbol of the price paid for the bride and was given to her by the groom. The beautiful symbolism of the exchange of rings as a sign of mutual fidelity, as we have it, has slowly evolved out of this custom of a primitive age.

From the church the procession moves to the house of the groom, accompanied by a merry crowd of boys shouting and shooting fire arms. Before the house is reached the bride must pretend to run away. This, again, is a relic of a primitive time, the meaning of which is obscure to most people. Marriage was originally nothing but "rape," as men secured their wives by forcibly seizing them and carrying them away. Thousands of years have elapsed since these primitive times and yet the custom of the "Brautlauf" still survives. When the house of the groom has been reached, the bride is solemnly received by the groom's mother and a large kitchen-spoon is handed to her as a symbol of her new authority. She is then solemnly led through her new house and is made to walk three times around the hearth, for that will make her love her new house and forget her old associations.

Now the great meal begins, of which sometimes several hundred people partake. If possible it is taken at the groom's house, but if that be not large enough it takes place in the village inn. Of course there is music, and, of course, there is singing, and many speeches are made. The orator of the day is the schoolmaster. In him the old gleeman, the minstrel, comes to light once more. During the meal presents are showered on the married couple. These presents are mostly very sensible, as is fitting for shrewd peasants, for they often consist of hard cash, the most practical gift of a practical man to a practical man. After the meal, which lasts many hours, dancing follows, the first dance being led by the young bride and the groom's father. Toward evening a peculiar rite is observed. The married women rush upon the bride in an attempt to take away her "Brautkrone" and to cover her with a "Haube" the sign of wifehood. This attempt is resisted by the unmarried women who fight for the dignity of their own state, "der Jungfrauenstand." The term

"unter die Haube kommen," used as a synonym for "to be married," is connected with this old custom.

Next I shall take up some of the old customs and observances connected with death. As soon as life has departed from the body the windows and doors are opened, mirrors and pictures are covered, the clock is stopped, and the flowerpots are carried from the room. Sometimes the various pieces of furniture are quickly re-arranged. This is done partly because the people have not yet outgrown the old belief in the physical existence of the human soul and are anxious to facilitate its departure from the human body, and, partly, these are preventive measures intended to make it difficult for the soul to recognize the old rooms should it wish to return. For the same reason the dead body is carried out of the room "feet first."

If the master of the house has died the domestic animals are informed of this, for the animals are supposed to take an interest in family matters as much as the friends of the family. This custom prevails even now in New England, where the death of the farmer is formally announced to his bees. The touching formula for this announcement in northern Germany is as follows:

Imme, Imme, din Heer is dood,
Nu bliw bi mi in mine Nood!

While the body is still in the house the friends and relatives hold "the wake." To the people returning from the burial a sumptuous meal is served in honor of the departed, and the more they eat and drink the greater is the honor for the departed one. When the body is placed in the coffin some of the things that were most dear to the departed, sometimes even money, are placed with it, so that he may use them on the long and difficult journey to the unknown land of his destination.

All of these superstitions clearly show how little the German *Volksgeist*, even in modern times, is affected by the teachings of the Christian church, for what we find in these old customs and observances is nothing short of paganism.

A touching trait in the German character is the loyalty shown to the departed members of the family and to friends. Nowhere are the cemeteries kept so beautiful and nowhere do the people come out so often to spend a quiet hour among the graves of their beloved ones as in Germany.

The religious festival of the year is Christmas. Why is it that this festival more than any other should have been stamped with the character and the soul-mark of the German people? Why is it that wherever Germans have gone the people with whom they lived should have imitated the German way of celebrating Christmas? We can best answer this question by studying the historical development of this festival.

Christmas as a celebration of the nativity of Christ dates back only to the fourth century, and it was the Emperor Julian who first fixed the 25th of December as the birthday of Christ. Just why the 25th day of December was chosen is not apparent; there is nothing in the gospels to indicate on which day of the year Christ was born.

Long before Christianity existed, however, the 25th of December was celebrated by different peoples under different names and with different customs. The reason for celebrating this day, were the same everywhere: the winter solstice was regarded as the turning point of the year, the beginning of the renewed life and activities of the powers of nature, the victory of light over darkness. The Romans called it "dies natalis invicti," the birthday of the unconquered and unconquerable sun. But if the Romans, living in sunny Italy, rejoiced in this return of the light and heat-giving sun, this day meant infinitely more to the Germans who lived in the far north under a gloomy sky, in the depth of impenetrable forests. If we try to imagine the conditions under which these primitive Germans lived, what they suffered from the bitter cold of the winter, how depressing the short days were, how difficult it was to procure food when the ground was frozen and covered with snow, then we may be able to understand that the day which marked the farthest limit of the sun's journey away from them and the beginning of its homeward journey, must have been looked upon by them as the most important, the most sacred day of the year.

Many of the Christmas customs and usages of the present day plainly point to pagan origins. So the belief that this time and the twelve days following (i.e. from December 25th to January 6th) is a period of strife between the good and the evil spirits, that the spirits of the dead are abroad; and a number of similar superstitions seem to point to the old heathen gods who, it was thought, were particularly active at this time and must be propitiated.

When the Christian missionaries came to Germany and saw these customs and rites firmly rooted in the nation, they found it easier to adopt them and fill them with a Christian meaning and spirit than to attempt to wipe them out. And so, many of those pagan customs became an integral part of the religious observances of Christmas. The origin and symbolism of these customs gradually became obscure and faded from the memory of the people, and the religious significance of the day predominated.

I will quote a few facts from the history of Christmas in England that bear on this. In Britain the 25th of December was a festival long before the people were converted to Christianity. The Venerable Bede writes that "the ancient people of the Angli began the year on the 25th of December when we now celebrate the birthday of the Lord; and the very night which is now so holy to us they called in their tongue "modranecht," i.e. the mother's night, by reason, we suspect, of the ceremonies which in that night-long vigil they performed." With his usual reticence about matters pagan, Bede abstains from recording who "the mothers" were, and in what the ceremonies consisted. As late as 1644 the English Puritans forbade by act of Parliament any merriment or religious ceremonies on Christmas eve on the ground that it was a heathen festival. Charles II revived the festival, but the Scotch adhered to the Puritan view.

In the southern countries of Europe, the cradle and home of Christianity, Christmas has never played the rôle in the national and home life of the people that it has in the northern countries of Europe; and there

are, you will notice, the protestant countries. As a matter of fact, the celebration of Christmas as we know it today, with its lighted trees, its presents, its feasting, its songs, its good cheer and general merry-making, reached its full development in those same northern countries, especially in Germany. From there it has gradually spread in ever widening circles all through Europe and across the ocean, so that we now can find it firmly established even in the remotest corners of the earth. Wherever the men of Teutonic blood have traveled they have taken Christmas, with all that that word implies, with them.

Our study of old customs and observances in which the soul-life of a nation finds its outlet has shown that certain traits and instincts will remain in a race or people through countless generations long after the real need of that trait or instinct may have disappeared. It is not probable, then, that something inherited from the remote ancestors who dwelt in the dark forests of Germany should come to light today in the intense, almost passionate love for this great holiday of the Germans? In modern Germany the dwellings are warm, roomy, and comfortable; even in the humblest cottages lamps and electricity have driven away the horror of those dark dreary nights which must have tormented our forefathers. The northern climate, severe at it is, has lost its horror. And yet, when the days begin to become longer there comes to the surface in the soul of the Germans that feeling of joy which was natural to their primitive forefathers, and they greet in the Christmas tree the symbol of this joy.

The Christmas customs observed today are mostly of modern origin. Thus the custom of having a Christmas tree, much as we should like to associate it with ancient thought and life, can be traced back no further than the 17th century, and the custom of decorating the tree with lighted candles is quite modern. The general acceptance of this custom not only in Germany but in other countries as well has only come about in the last fifty years. But it certainly is a German custom and it is characteristic of the Germans that the Christmas tree with its lighted candles should have originated with them. It is the expression for the innate longing after a return of life and light. The green tree is the symbol of life in nature which may slumber but which never dies, and the candles are the symbol of light triumphing over the powers of darkness. Among the Germans that accept this symbolism it becomes more and more customary not to hang upon the tree a heterogeneous mass of things, such as paper ornaments and candies. They prefer the tree in its natural beauty and they ornament it merely with candles, if possible with wax candles, which emit a delicate odor and with a few such ornaments as will reflect the light of the candles. A tree trimmed in this way can be made a harmonious whole, an artistic production, and you can well imagine that children who are brought up to see such a tree year after year will have a lasting affection for it. In the memory of the child the Christmas tree will be associated with some of the happiest, holiest memories which it can recall. It is impossible to speak of a German Christmas without speaking of the Christmas songs and carols. They are innumerable and many of them are very beautiful. The singing of some of them always forms an important part of the Christmas celebration and it is in these songs with their sweet music that the religious element of the occasion is expressed. For Christ-

mas is not only a day for merrymaking and good cheer, it is the day when the deep and childlike religious feeling of the Germans finds its truest and fullest expression.

KARL G. RENDTORFF

Stanford University

SUGGESTIONS FOR INTERMEDIATE SCHOOLS

By way of introduction, I want to make a plea to teachers of B7 classes in foreign languages, to be certain that their pupils understand what is being given to them and that the children not only learn verb forms so well that repeating them is a matter of reflex action, but that they know the meaning as well. With most children there must be a conscious transition from English to a foreign language, or there is no real thought but a mere parrot-like repetition which will never develop, under classroom conditions, into ability to use the language correctly. Simplicity and clearness of presentation, and constant reiteration, especially for 7th grade pupils, are matters which can not be too strongly emphasized. (These observations are intended for beginning teachers, since they will possibly be most interested in the suggestions.)

Spanish and Mexican flags, Perry Pictures of Spanish paintings and of scenes in Spanish-speaking countries, pictures from BLANCO Y NEGRO, EL MUNDO GRAFICO, the NATIONAL GEOGRAPHIC MAGAZINE, etc., help to create an "atmosphere." The Public Library has a number of beautifully illustrated books, bound volumes of Spanish magazines, sets of pictures (Art Department), and stereographic views (Juvenile Department), which can be borrowed for a month on a teacher's card. Teachers can have a card in the Juvenile Department besides the regular teachers' card.

Books and views can be kept in the foreign language room, to be examined by pupils in their study periods, (no preventing class teacher), or lent over night. Pupils can also mount pictures in their study periods. In one school the Librarian is planning scrapbooks on different countries, for the use of geography and foreign language classes.

Enough stereoscopes can sometimes be borrowed from pupils' homes to provide an entire class, two pupils sitting together, in which case an entire day can be well spent in looking at views in all classes. The City School Library has stereopticon slides, and information as to other slides and moving pictures suitable for Modern Language classes can be obtained from the County Board. Phonograph records can be borrowed from the Olive Street Library.

A bulletin board serves for posting newspaper or magazine clippings and pictures. (The teacher, however, sometimes has to provide both clippings and interest.) The Mechanical Drawing or Art departments may be inveigled into lettering the names of the days and of the months upon cards about four by eight inches, to be used as a blackboard border.

Conjugations of verbs can be printed on cream-colored window-shades, (35c at Bullocks), with the Office or Cafeteria printing outfit. A Simplex Printing Outfit costs \$3.00. Verb endings may be arranged on large sheets of drawing paper, printed or lettered with crayola.

Seventh grade classes usually enjoy making scrapbooks illustrating the words learned, and labeling the pictures. Pictures such as Saturday Evening Post covers furnish useful topics for conversation in second term. Seed stores will contribute envelopes, which are useful in playing vegetable-man or grocery store. One teacher gives extra credit for purchases made in Spanish or for reports of conversations carried on or understood.

Most "games" are so-called by courtesy, from a grown-up point of view, but they appeal astonishingly to children. Disorder (breaking the rules) is always a signal for disqualification of any player. For noun drill, the teacher holds something behind his back and asks, "*¿Qué tengo en la mano?*", the answer being a complete sentence. This is followed by, "*¿Qué tiene Alberto en la mano?*", etc. (Most B7 pupils enjoy being called by their Spanish names, and personalities are in perfectly good taste, in the effort to make simple conversation.)

For drill on the house, a pupil hides himself or some object in imagination, and the rest ask, "*¿Está Vd. en la sala?*", etc. Another method of drilling on words is to choose sides, the captain of the other side being allowed to choose one pupil from the side which makes a mistake.

For preposition drill, some article is actually hidden, and the pupil who is sent from the room asks the others in turn, "*¿Está debajo del escritorio?*", etc. While it is hardly a game, prepositions and nouns as well are emphasized by using doll furniture, which can be borrowed from the children. The teacher's desk or a table is the room, a sheet of cardboard with windows and a fireplace drawn on it forming the wall. The teacher gives a sentence in English, e.g., "I put the rug in front of the fireplace," and a pupil who thinks that he can say the sentence in Spanish whispers it to the teacher, and if it is correct repeats it aloud, accompanying the word with the action. The table can be set with dolls' dishes or with dishes borrowed from the cafeteria, the entire process of setting the table or furnishing the room being carried on in Spanish as soon as it can be done without prompting.

For verb drill, arrange an even number of pupils in each row. Have them fold papers in some uniform way, and at a given signal write the required tense of the verb. Pupils exchange papers across aisle, (exchanging twice does away with the tendency to explain mistakes to the corrector), correct, mark + or 0, return papers, and the number of +'s obtained is credited to each row, on the board. After writing several verbs, pupils add in Spanish, in concert; the row with the highest number winning, of course. Since this "game" was imported from Central, together with several following, a number of B7 pupils have been drilling their friends outside of class, so that their row may stand at the head.

Instead of exchanging papers, the first pupil in each row whose paper is correct, quickly marks the rest with colored crayon, record being kept as before.

As a method of drill while verbs are being learned, or for reviewing several tenses, have all pupils sit on one side of the room in rows of equal numbers. The teacher or a pupil calls for the conjugation of verbs whose infinitives are on the board, and a pupil who misses must go to the other side of the room. Each row tries to remain intact.

An exciting game for small classes or clubs is "Spin the platter." The teacher whispers to each child a different verb form or word of whatever sort is being learned, and calls the words herself, in Spanish or in English, as the plate is being spun. The same game can be used for number drill, being played exactly as in English. As another number drill, the teacher gives short problems, such as "Dos y dos y tres", pupils writing answer only, or she dictates simple problems in addition or subtraction, giving the answer in Spanish.

"Follow my leader" is a help in memorizing verbs. Sentences are placed on the board and the teacher acts as leader until a pupil thinks that he can do it without looking. When all pupils can repeat the sentences in the first person singular, the first person plural can be used, followed by the third person. The following verb series from 14th Street illustrates the idea :

Soy discípulo.	Me levanto.
Estoy en la escuela.	Voy a la mesa.
Hago muchas cosas.	Llevo el libro conmigo.
Estudio español.	Se lo traigo a Vd.
Tengo un libro.	Se lo doy a Vd.
Lo miro.	Lo tomo.
Lo abro.	Digo que estoy cansado.
Lo leo.	Vuelvo a mi escritorio.
Lo cierro.	Me siento.

The same verb series can be changed into future and perfect tenses for second term Spanish. Another for emphasizing the verbs and teaching some other words is as follows: "Al mediodía salgo de la escuela. Bajo los escalones. Ando por la calle. Llego a mi casa. Subo los escalones. Cruzo el portal. Abro la puerta. Me quito el sombrero. Cierro la puerta. Voy a la biblioteca. Tomo un libro. Me siento en la silla mecedora. Leo en el libro."

Different parts of the room serve as the school, street, steps, etc. After learning this, pupils go to the dining-room and eat dinner, and on another occasion they prepare for school.

In second term, after a few phrases needed for buying and selling have been memorized, pupils and teacher take turns being buyer and salesman. When pupils begin to buy from one another, it is a good plan to have conversations written in partnership in the recitation period and corrected as they are being written, then memorized. Later one pupil may be floorwalker. A purchaser asks him where he will find such and such a department, and, a certain aisle being designated, goes to that aisle and addresses himself to any pupil, who must immediately rise and become salesman.

To get classes to pay attention while other pupils are reading or reciting, distribute slips of paper and have the listeners put down + for every sentence perfectly understood,—for each one partly understood, and 0 for any that may have been quite uncomprehended. As a check, occasionally call on some pupil to give the gist of a sentence just read.

"Twenty questions" serves as a drill for the store vocabulary, or indeed, as a general review. A variation of this is "Yes, no, or I don't know," in which the number of questions that may be asked is unlimited, but may be answered only by "Si," "No," or "Yo no sé." In both these games the teacher must serve as a lexicon. They are, perhaps, better for clubs or for noon "luncheon parties" than for class work.

Last year at McKinley pupils in the A7 class drew maps of Europe, on each country writing in Spanish the name of the country, the form of government, the language spoken and the principal products. Cardboard outlines simplify the work of drawing the maps, or outline maps can be bought at Jones Book Store.

A typewriter is a decided help to a Modern Language department. The characters necessary for writing Spanish can be put on any machine for \$5.00. Lessons can be typed on a wax stencil if several hundred copies are wanted, or with a duplicating carbon for fifty copies or fewer, if the Commercial department will lend its duplicator or do the work. An immense amount of time in copying is thus saved, and inaccuracies on the part of the children are avoided. In introducing a new topic, the teacher can write a short lesson embodying the phrases that will be needed, type the new words and verb forms below, and add from ten to sixteen questions that can be answered directly from the lesson. (Question and answer idea borrowed from Stewart and Ballard's *SHORT STORIES FOR ORAL SPANISH*.) It is well to divide a lesson of any length into very short sections. After pupils understand the "story," they can study together, asking each other the questions. The class can then be divided into several sections, the better students acting as teachers; and finally the teacher asks the questions, the answers being given from memory.

The typewriter can also be used for a "paper" in schools where there is no printing press. At 30th Street four numbers of one sheet each, entitled *DE CUANDO EN CUANDO*, appeared last year. The contributions were voluntary, all those handed in within a given length of time being considered and the best five or six selected. Subjects ranged from "Mi casa" (B7), to a translation of "Break, break, break."

Many of the stories in Harrison's and Roessler and Remy's Readers are capable of rough and ready dramatization. If carefully arranged and grouped they can be used for P. T. A. programs and similar occasions. In most schools in the city there are Mexican children who can possibly furnish songs and games. I am told that "La perla," "El marino," "Esta niña linda" and "Hasta la mañana" are songs which everybody knows. Silver Burdett & Co.'s *CANCIONES ESCOLARES* contains many simple songs suitable for use in the seventh grade.

It goes without saying, that no amount of "learning made easy" is a substitute for study, but Intermediate pupils are very childlike and some of them are at a stage where mental effort is particularly distasteful and

really difficult, and whatever makes study pleasanter, so long as it is purposeful and organized, has its place.

HELEN D. SNYDER

30th Street Intermediate School

MODERN LANGUAGES IN THE JUNIOR COLLEGE

The reports of the Junior College made by the Credentials Committee of the University, contain much of interest to the teacher of modern languages. While the report for 1917 shows that this institution has made improvement over the preceding year in the selection of its faculty and in the matter of schedules, considerable change must yet be brought about before the Junior College can be regarded as having attained the high degree of efficiency which characterizes the lower division of the University of California.

The striking weakness of the Junior College is to be found in the lack of differentiation from the high school in the direction of atmosphere, equipment, and teaching force. The college has been fashioned to a marked degree by the high school. The student continues to breathe the narrow, immature atmosphere of the institution of which he has been so recently a part. He lacks the helpful association and spur of upper division students. His instructors, being burdened with high school classes and having no time for reading, reflection, and growth, find it difficult to prepare for him the wider horizon which higher education aims to furnish. Inadequate equipment, ranging from meager physics laboratories to a language library consisting of a three-foot shelf of class text-books, is no small hindrance to the student.

The panacea, however, for all the ills which afflict the college is to be found in the selection of adequately trained men and women, as instructors with few hours of teaching and many of preparation. The Committee defines "adequately trained" teachers as those whose graduate work does not consist in merely accumulated units of credit nor attendance at so many summer schools, but systematic and continuous seminar discipline in the technical, professional, and investigational aspects of their subjects. Such instructors, it is believed, will create a truly college atmosphere in their class rooms,—an atmosphere which will antidote the miasma of the secondary school. The test of a college atmosphere is the ability of the instructor to place responsibility upon the student and the ability of the student to assume such responsibility. The University insists that the aims, methods, and attitude of college instructors differ widely from those in the high school. The assumption is that those persons so unfortunate as to have postponed their language study until the age of eighteen must abandon forever the hope of really knowing a foreign

tongue. At most there remains for them only the opportunity of learning about it. In four years of college language work the student is to learn "something of the language, something of its literature, something of international mindedness."

The memory of the college student being less impressionable, his modes of thought more set, stronger appeal must be made to his reason, to his understanding of English and of the grammatical basis of all languages—which means that he will never learn to talk nor even to understand more of the language he is studying than the printed page. Clever high school teaching in which the instructor may spend five minutes teaching a new word, and all the while, provided the class an opportunity to hear the foreign language spoken is set down as excellent for the lower school, but poor for the college, where the aim seems to be the acquisition of a vast number of foreign words with English equivalents. A college class would be bored at hearing a foreign language spoken in five minutes! Many college classes would certainly be astonished. No provision is made by the Committee for those students who may plan to continue, in the college, work begun in the lower schools. These fortunate ones who have commenced to study the language as a living tongue, have a right to demand a course of instruction which will continue the work already started. It is hardly consistent with the aims and purposes of higher education to limit these students, prepared to march into the promised land, to such second hand knowledge as must satisfy those whom maturer years and stiffened muscles render incapable of the conquest.

One point made by the report is especially pertinent and deserving of careful consideration by Junior College teachers who are of the high school faculty as well. The college teacher is relieved of the responsibility of the hopelessly dull or the negligent student. The time of a college class should not be spent in a vain endeavor to extract something from either. As a high school teacher, more or less concern must be felt for those who cannot or will not progress. The natural anxiety of the instructor for the ultimate fate of the weak should not be carried into the college class-room to rob the brighter members of a full hour of inspiring and helpful instruction. The one school may properly resort to forcible feeding—the other is an open fount at which he drinks who will.

Some attempt has been made to gather a few facts about the language work in the Junior College from the various schools themselves. Reports have been received from all in the state. These show a total enrollment in beginning French of two hundred two students; in beginning Spanish, one hundred twenty-one; in German, thirty-four. Thirty-five instructors, fifteen of whom have had training abroad, comprise the faculty of modern languages. A propos of the question of differences in methods of instruction, it might be noted that fourteen of these teachers report class-room work of a character entirely different from that of the high school; four state their work as different somewhat, and sixteen make no difference except in the amount of work done. A purely direct method characterizes the teaching of nine members of this faculty; fourteen use a modified direct method or various methods, while nine others do not employ what might be termed the

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direct method. Of the nine who teach by the direct methods, seven report class work as quite different from that of the high school in the nature of the course, maturity of students and in the intensity of the work. Of those using a modified method, twelve give work similar to that of the secondary classes, doing, however, twice as much. Three of the nine not using a direct method in any of its forms, do not differ the character of their teaching for college classes, four differ it considerably; two to some extent.

These figures indicate that the direct method may be used in college classes without descending to the "endless repetition" typifying high school work and so deplored by its opponents, and they further show that the indirect-grammar-translation scheme of acquiring a foreign language is not confined to college work but is used indiscriminately in high school and college.

A marked decrease in German with an equally marked increase in French is a condition not altogether unanticipated. Teachers of Spanish will be interested in knowing that Castilian is taught in all but two of the Junior Colleges. Nine schools have classes in beginning French, nine in beginning Spanish, five in beginning German. In only three colleges, at Fresno and at Riverside and Hollywood, is beginning work in all three languages offered this year.

LELLA WATSON.

NOTICE

Subscribers who have failed to receive any number of the current volume (1917) will please notify at once the Secretary, Miss Clara M. Bate, Pasadena High School. Subscriptions for The Modern Language Journal (\$1.25) (Oct., 1917—May, 1918) should also be sent to Miss Bate.

EDITORIAL PAGE

THE CLOSING YEAR—AND 1918

The annual business meeting of the Association on the 20th of December brought together about one hundred members to enjoy Professor Cooper's able paper on "The Value of Rapid Reading in Modern Language Instruction," which, both in its theoretical treatment and in its practical illustration of methods for testing the pupil's knowledge, was strongly convincing.

The most important special business for this meeting was the question of the proposed Federation of Modern Language teachers of the Pacific Coast. Mrs. Cox, as Chairman of the Committee having the matter in hand, reported in favor of federating along the lines suggested by Professor Cooper's Report of last September. A communication was read from the Secretary of the California Association of Teachers of German, reporting the last meeting of that organization and giving the Constitution there proposed for the Federation. This Constitution outlines a simple scheme of "Federation of Associations" (and individuals), but the Board of Directors is not on a proportionally-representative basis and no provision is made for holding the interest of those teachers who might not be willing to pay a \$2 membership. It was decided, therefore, to continue for this year the present organization of the M. L. A. S. C. The President of the Association, with two additional members to be appointed by him, was empowered to take up further the matter of Federation with the other associations and individuals interested and to report at the April meeting.

The election of officers disclosed a most commendable desire on everybody's part to have all languages, grades of instruction and geographical districts properly represented. The following officers were elected:

President: W. A. Schwindt, Pomona.
Vice-President: A. L. Benshimol, Los Angeles.

Secretary: Clara M. Bate, Pasadena.

Treasurer: C. S. Williams, Hollywood.

Members-at-Large on Executive Committee:

Miss Ottlie Stechert, Anaheim.

Prof. R. E. Schulz, Alhambra.

C. D. Chamberlain, Santa Ana.

The year just ended, full of great changes for all the world, has had some very definite messages for Modern Language teachers. The Association has tried to interpret these messages and to act in accordance with them. The coming year will challenge us again with yet stronger appeals. To our new officers, in all their efforts to help guide and strengthen the changing ideals in education, may we all be loyal and ready for service.

C. A. WHEELER.

THE SECRETARY'S REPORT

The Modern Language Association of Southern California was most happily entertained by The Modern Language Department of Los Angeles High School in their beautiful new building "in the open."

The business meeting was called to order by the president with some terse remarks regarding promptness at the next meetings, December 20th and April 27th. The secretary's report was a summary of the previous meetings and the present registration of members.

Regular	145
Sustaining	23
Associate	87
Total Membership	255

The treasurer reported an approximate balance in the treasury of \$25.00. The Legislative Committee presented the following recommendation:

New legislation will be necessary in connection with the affiliation of the Modern Language Association of Southern California with the Federation of the Associations on the Pacific Coast. It is proposed that the Legislative Committee be increased in number to seven and be instructed to keep in touch with all matters pertaining to this movement and be prepared to report suitable amendments to our constitution at the December meeting, such amendments to be considered as now announced and open for final vote at the December meeting.

The Membership and Nominating Committee reported that notices had been sent to eighteen regular members in arrears and thirty-eight associate, and that they intended requesting the county superintendent to appoint a representative in each school. The Entertainment Committee presented the suggestion of securing buttons, each button to bear the member's name and subject taught and to be worn at each Association meeting. These reports were all accepted as given.

Dr. Shiels, superintendent of the city schools, more than satisfied the eager expectation of every listener in his sane and sympathetic address on the direct method in Modern Language teaching, "Theories and Methods."

Dr. Norden, in his talk on "The Teaching of Language and the Study of National Life," summarized the great opportunities of such teachers. The illustrated talk on "Argentina" by Clarence L. Jordan was postponed until after luncheon and was attended by many interested.

At the luncheon, Principal Housh welcomed the Association and explained for us the pet ideas in the construction of the new building. Mr. Williams expressed the appreciation of every one present for the splendid luncheon and entertainment.

Respectfully submitted,

CLARA M. BATE, Secretary.

BOOKS AND PERIODICALS

CONTRIBUTORS: C. S. WILLIAMS, R. E. SCHULZ, H. D. SNYDER,
E. JOHNSON, C. A. WHEELER

ADVANCED SPANISH COMPOSITION AND CONVERSATION.—*Aurelio M. Espinosa.* 314 pages. Benj. H. Sanborn and Company. Chicago.

This is another of The Hispanic Series issued by the Sanborn publishing house which is intended to provide a complete set of books to meet the needs of the teacher of Spanish in all states of instruction in that language. Mr. Espinosa's *Advanced Spanish Composition* is on the same order as Wilkin's *Elementary Spanish Prose Book*, but intended for third and fourth year high school or second year college students.

The scheme follows strictly the direct method principles although taken up largely with the work of actual prose composition with sentences in English to be translated into Spanish. But it is intended by the author that all instruction is to be given in Spanish, and if the plan is closely followed, it will afford an immense amount of thorough drill and practice in speaking and writing in Spanish.

The material is made up into five parts: a grammar review, the text, consisting of a continuous story full of interest, conversation with questions on the text, themes for original essays in Spanish, grammatical exercises for oral work, and lastly, a page and a half of English text to be converted into Spanish. These five parts are distributed over two lessons and recur with each portion of the text given for study. There are twenty-six lessons in Part I.

Part II consists of *trosos* from well known writers which are made the basis of conversation followed by an adapted paraphrase in English which is to be converted in Spanish. The English is so different from the text on which it is based that the pupil will be unable to

simply copy expressions from it, but must use his ingenuity to put the idiomatic English into smooth and idiomatic Spanish.

So much for the scheme of study presented by the author. It must also be said that the treatment of each part is most thorough. There is a page and a half of conversational questions on about the same amount of text. For the original themes, there are given several arrangements or subdivisions, so that when presented in class by the pupils a variety of studies would be presented. The practical prose work contains a vast amount of material offering constant drill on idioms and reviews of verbs and other grammatical forms. It may be needless to say that the plan of the book presupposes an absolute mastery of the Spanish by the teacher using it, as well as an extended acquaintance with Spanish literature and Spanish American history.

HISPANIA.

We welcome Hispania, the official organ of the American Association of Teachers of Spanish, into the circle of language publication and congratulate the editor, Professor A. M. Espinosa of Stanford University, on the excellence of this, the Organization Number. President Lawrence Wilkins writes that the membership in the association is rapidly approaching the large total of one thousand.

QUALITATIVE VS. QUANTATIVE STANDARDS.

In Monatshefte, Volume XVIII, Nos. 6-7, John G. Weigel of the University of Chicago, ably discusses the problem of the variability in the capacities of individual students, offering valuable

and practical suggestions as to what may be done for the best and for the poorer students.

AN INTERMEDIATE READER. *E. S. Garrison.* *Ginn and Co.* 223 pp., price 72 cents.

Of the twenty-eight selections comprising this book, only nine are of the anecdotal type, and they are reasonably new. Four are fairy tales, including our old friend "El Pascadorcito Urashima." The rest are for the most part good stories, by celebrated writers,—stories with a real plot, yet not so idiomatic nor so literary in style that a volume of notes is needed to make them comprehensible. It is evident that Mr. Garrison has worked with High School pupils and knows their tastes and their abilities. Each selection is followed by a series of questions which sometimes seem rather detailed, but which ought to be of great help to the students who are trying to master the story. The questions following the latter selections are more comprehensive, and the exercises based upon them are in the form of topics for reproduction. The exercises in translation furnish material for real mental gymnastics, demanding a thorough knowledge of the selections upon which they are based. They embody many useful, and indeed essential, idioms, besides providing drill in the use of verbs. The book is not for the slipshod, but a wide-awake student ought to make decided progress in Spanish through mastering it.

ESPAÑA PINTORESCA. *Carolina Marcial Dorado.* *Ginn and Co.* 332 pp., 65 cents.

"España Pintoresca," which has the sub-title "Spain in Story and Legend," is intended to furnish in fairly simple Spanish the historical and geographical background and atmosphere which are essential to a real understanding of the

language, and which, on the other hand, can be thoroughly comprehended and felt only by one who has a fair knowledge of Spanish. It contains a number of descriptions of cities in different parts of Spain and of Spanish customs, legends and folk songs with their music, and selections in prose and poetry from the writings of well-known Spanish authors, illustrative of the customs of the country. There are notes, and exercises to be turned into English. The selections describing the cities of Spain remind one somewhat of the Geographical Readers, by means of which the youthful mind is supposed to become enthusiastically interested in foreign lands, but these Spanish descriptions are interspersed with bits of conversation and history or legend, which relieve the strain of facts. And, anyhow, most of us know from experience that what might be burdensome reading in English is even delightful in a foreign tongue because of the idiomatic turns of the language. The language of this book is often decidedly idiomatic, and there is a rather unnecessary insistence upon the admiration of the reader for things Spanish; but when one has finished it he will have an idea of Spain and her customs and people which he could otherwise get only by extensive reading. To read it with real pleasure, the student must have a fairly idiomatic knowledge of Spanish, but such a student will indeed enjoy it, and teachers who have not access to a library will find it of great help. W. W. Collin's "Cathedral Cities of Spain" (Dodd, Mead & Co.) would be a charming book to use in connection with "España Pintoresca."

SHORT STORIES FOR ORAL SPANISH. *Ballard and Stewart.* *Scribner's.* 115 pp.

This book is exactly what it purports to be. The stories are very short and

excellently fitted for oral reproduction. Each one is followed by a series of very complete questions, and when the story has been mastered by means of the questions so that the student can tell it, he is instructed to repeat it in another person or another tense. The authors give explicit directions as to the use of the text, and their directions are practical and bring results, (which can not always be said of rather novel methods. Following the stories, sixty-three in number, are verb exercises asking for the infinitive and tense of two hundred-odd given verbs; the paradigm of the three conjugations, the auxiliary verbs, and the irregular forms and principal parts of all common irregular verbs. It might be an advantage to have the stories more carefully graded as to difficulty, but this is a most useful little book, and one that has given the writer many ideas which can be applied to other material.

DAS ERSTE JAHR DEUTSCH (*nach der direkten Methode*) L. M. Schmidt and E. Glokke. D. C. Heath and Co., 1917. XXIX-231 pages; 50 pages vocabulary.

Das erste Jahr Deutsch is of more than usual interest to teachers of German since its authors, in the preface, indicate a sympathetic understanding of the difficulties of the American student in his first encounter with a highly inflected language. One of the most striking features of the book is the omission of a large amount of grammar usually presented in first year texts. Working in accordance with the principle of the direct method, that a small amount of material, thoroughly mastered, is of greater value to the student than a great mass of grammatical facts, partially assimilated, the authors have given scant attention to such subjects as plurals of nouns, comparison of adjectives and adverbs, future perfect tenses and the forms of familiar address. Consideration of the passive voice and subjunctive mood is omitted entirely from the book, since in the opinion of the authors these subjects can better be treated in second year work.

The authors of *Das erste Jahr Deutsch*, have provided abundant op-

portunity for drill over the same material in the *Fragen* and *Übungen* which are contained in each lesson. Realizing that the acquisition of vocabulary is a vital part of language study, they have introduced several skillful devices for aiding the pupil in this respect, including *Satzreihe*, *Synonyme*, *Gegenteile*, *Verwandte Wörter*, and *Vokabelübungen*, which require the student to supply nouns and verbs.

In the body of the text, grammar is presented inductively and summarized in simple German. The appendix contains the usual paradigms and brief facts of grammar in English. Four songs with music are also a part of the appendix.

Judging from the many good features of the book, one is tempted to believe that the student who goes conscientiously through this book, as he is admonished in the two pages of "Suggestions for Students," will be well equipped for the work of the second year, and will have had keen pleasure in the study of the language.

ITALIAN GRAMMAR. Ruth Shepard Phelps. Ginn and Co. 1917. VI-328 pp.

A few years ago it was hard to get any "Spanish grammars" for American schools. Now they are fairly pouring in on us! The new Italian grammar by Miss Phelps suggests that another foreign language is knocking at the doors of our colleges, if not of the High Schools. But it is coming in along the old path that French and German and Spanish have trodden before it. It is built on grammar-translation lines. If one is satisfied with this method of approach to the language, this is a good book. As the author says in the Preface, "The arrangement is such, it is hoped, as will make the book equally servicable for the class-room and for private study, and will give it certain of the advantages of both 'first book' and reference grammar." There is good judgment in gradation of topics, rate of advance and choice of a practical vocabulary. And there is a healthy American tone, besides. We learn once more that "Christopher Columbus discovered America in 1492." But this is quite proper in an Italian Grammar.

NOTES AND NEWS

CONTRIBUTORS: R. E. SCHULZ, C. A. WHEELER, G. W. HAUSCHILD, W. A. COOPER

UNUSUAL OPPORTUNITIES FOR SPANISH TEACHERS IN THE UNIVERSITY OF SOUTHERN CALIFORNIA SUMMER SESSION.

U. S. C. will offer a Summer Session in 1918 second to none. Among the special attractions to Modern Language teachers will be the courses given in Spanish by Don Feline Morales de Setién, licenciado en filosofía y letras of the Universidad Central of Madrid, pupil of Menéndez Pidal and of Navarro Tomás, the greatest living authority on Spanish Phonetics. In addition to a five hour a week course in Spanish Phonetics señor Setién will give one or more courses especially attractive to teachers and advanced students of Spanish. The usual elementary, intermediate and advanced lower division courses will also be given, probably by Professor Schulz of the regular faculty.

PHILOLOGICAL ASSOCIATION OF THE PACIFIC COAST.

The nineteenth annual meeting of this association took place in San Francisco, November 30 to December 1. Among the many papers presented those of most interest to Modern Language teachers were: Lope de Vega: his Editors and Critics, by Professor R. Schevill; Lessing and Dryden, by Dr. Lawrence M. Prince; The Pessimism of Pio Baropa, by Professor Ramon Jaen; and a Proposed Definition of the Term "Romantic" as Used with Reference to German Literature, by Professor Herman J. Weber.

MODERN LANGUAGE COURSES AT STANFORD.

In 1917-18 and 1918-19 two sections of first-year German (French, Spanish) will be given as a part of the regular work of the Department Faculty, with no charge beyond a syllabus fee of fifty cents per quarter. After October 1, 1919, first-year German (French, Spanish) will be given by competent instructors under the supervision of the Department Faculty, and a fee of \$7.50 per

quarter will be charged. University credit will still be granted for the work as at present.

COMMENDATION FOR THE STARR PHONOGRAPH.

The fact that the Starr phonograph was advertised in the June *Bulletin* caused one of our readers not only to investigate but also to purchase an instrument. She says, "I found that it not only plays all well-known records, such as the Columbia, Victor, Edison, Pathé, and Starr, but that it reproduces them with an astonishing accuracy and sweetness of tone. It is moderate in price and would augment the equipment of any Modern Language department. The foreign catalogues offer a wealth of musical classics from which to choose, and most delightful and instructive programs can be easily arranged in any of the modern foreign languages."

CONVERSATIONAL FRENCH.

Hollywood High School has a number of "utility" classes this year to meet the demands of the present crisis. Besides those in cooking, sewing, shop, and music, a "conversational" French class has been started. This does not mean that it will differ greatly from the other French classes in method, but in its aim, which is, to get the ability to speak and understand as much 1917 every-day French as can be crowded into one period a day of actual conversation,—together with the grammar principles that underlie any real success in acquiring a foreign language. There is no home study. But every member of the class wants to learn French. The class is not over-large. Would you not like to have this class?

MANUAL ARTS HIGH SCHOOL.

The Great War is echoing a-down the corridors in the neighborhood of our French classes with a particularly vibrant note, marshalling a ready response under the vigorous leadership of

Mr. Benshimol. The key-note of the term has been patriotic service. The activities of our French division have been most varied and the campaign bids fair to increase rather than diminish. We have delivered to the various French relief societies some three hundred garments. A collection of French text-books has been made for the Y. M. C. A. camp libraries. Bi-monthly letters are being written in French to ten *poulets*, whose names are listed in "OEUVRE MON SOLDAT 1915."

The French club at its several meetings has presented programs including a paper on Jeanne d'Arc from the point of view of an American girl; a reading from Maurice Barrès and a paper on "The Spirit of France and Italy."

A play, *La Belle et la Bête*, is under way.

Under the solicitous tutelage of Señora Adams-Fisher the students in the advanced Spanish class are responding with enthusiasm to the varied suggestions offered in the work. The class is sometimes loaned out bodily to various members, who, with the purpose of playing substitute for the teacher, have laid their plans in advance. At present a most cultured and scholarly Mexican girl acts as "first aide" in suggesting games and songs. At times the students adjust well-known tunes to *poesías*, so that interested neighbors have asked: "Do the Spanish really have the tune of 'The Old Oaken Bucket'?" Just now, to fan the flame of patriotism, the class has adopted the Spanish version of "America."

The mellowing atmosphere of Spain even enters into the Sabbath privileges, students often repairing to the old Plaza church to listen to the sermon. They are quick to catch the difference in style of the various padres and readily follow the clear enunciation and scholarly diction of Padre Milago. The Protestant Sunday School also is enlisted, giving a less formal opportunity and conducive to practical conversation.

In their purpose to "seek and find," the students planned an outing to the old Los Angeles cemetery, probably the most ancient and historic spot in this countryside,—the pre-historic La Brea oil-pits always excepted. Nor would

they be convinced that Spanish was not spoken there (!) nor even written in reams on the tombstones. The discerning eye easily makes out the brief vocabulary: *edad*—, *nació*—, *murió*—. If the visit gave little in language, at least imagination was stirred by the Spanish and Portuguese departed.

Conferencias by outsiders are a most helpful feature of the work. Distinguished speakers have given us of their culture and such themes as "Life in Guatemala," "The Early Aztecs," "Modern Mexican Life," "Stories from Mexico," and others proved a joy to the auditors, who followed with facility the native in prolonged discourse. We are constantly on the watch for opportunities of such high value.

A regularly anticipated event is the class-visit to a Señora's home, with its foreign flavor, where students may fondle the treasures of the past and of distant lands as they take a bird's-eye view of the big world. Chilean lace, Paraguayan feathers, birds from Ecuador, lamps from Araby, Don Quijote's helmet, Spanish *navaja* with hidden spring and photographs innumerable,—all these are *recuerdos* which appeal, calling forth query and comment. The visit gives occasion for notes of invitation and acceptance and students often make previous study of certain souvenirs which they describe to the company. In fast-fleeting hours they travel afar and for the time dwell in the atmosphere of the Latin nations.

It is the plan of the Spanish Club, under the direction of Señora Cox, to devote itself this semester largely to Spanish music, with the hope of having by the end of the year a Spanish glee-club and the guitar players well-skilled in playing many of the Spanish selections so well adapted to stringed instruments.

ONOMATOLOGICAL

Mr. George W. Hauschild, head of the Foreign Language Department at Manual Arts High School, Los Angeles, Cal., announces that beginning February 1, 1918, he will change his name to read: GEORGE W. H. SHIELD. He kindly requests that this change be made on all mailing-lists, records, etc., concerned.

Send for Sample-page Circular

A Practical French Course

By Léopold Cardon

Instructor in Romance Languages, Ohio State University

Trains the pupil to understand, read, speak and write the every-day French of modern Paris.

Combines the best of the direct or colloquial and the grammatical methods of teaching languages.

Through "actions" or "little scenes" encourages pupils to speak and think French from the beginning.

Provides for oral and written exercises which require the pupil to speak and to form complete sentences upon topics that interest him.

Supplies as the basis for conversation genuine French texts, drawn from the facts, customs, and needs of daily life.

Re-enforces the necessary grammatical rules by immediate drill and practice, thus making them of practical use to the student.

For beginning students in high school or college
464 pages. Illustrated. \$1.25

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TWO NEW BOOKS IN THE NEW WORLD SPANISH SERIES

Use this book for beginning classes in the junior high school

POCO A POCO

By Guillermo Hall

Author of the very successful high school text, All Spanish Method

A NEW BOOK in the *New World Spanish Series*—an easy beginner's book, based on the direct natural method. The vocabulary, which is small, includes the basic essential words of the Spanish language. The interest and liveliness of the text are maintained in the numerous exercises, which are varied and ingenious. The careful drill on verbs and on the troublesome pronoun forms will be especially appreciated by teachers. The illustrations, of which there are more than 200, apply directly to the text. In general, the object of the book is to build up by practice and repetition the habit of correct speech, as well as to give an understanding of the written language. viii+308 pages. Price \$1.00.

TEATRO DE ENSUEÑO, by Martínez Sierra, edited by Aurelio M. Espinosa, also is recently added to the *New World Spanish Series*. A contemporary classic within the range of students in the second half-year. Exercises, notes and a vocabulary are provided. xvii+108 pages. Price 50 cents.

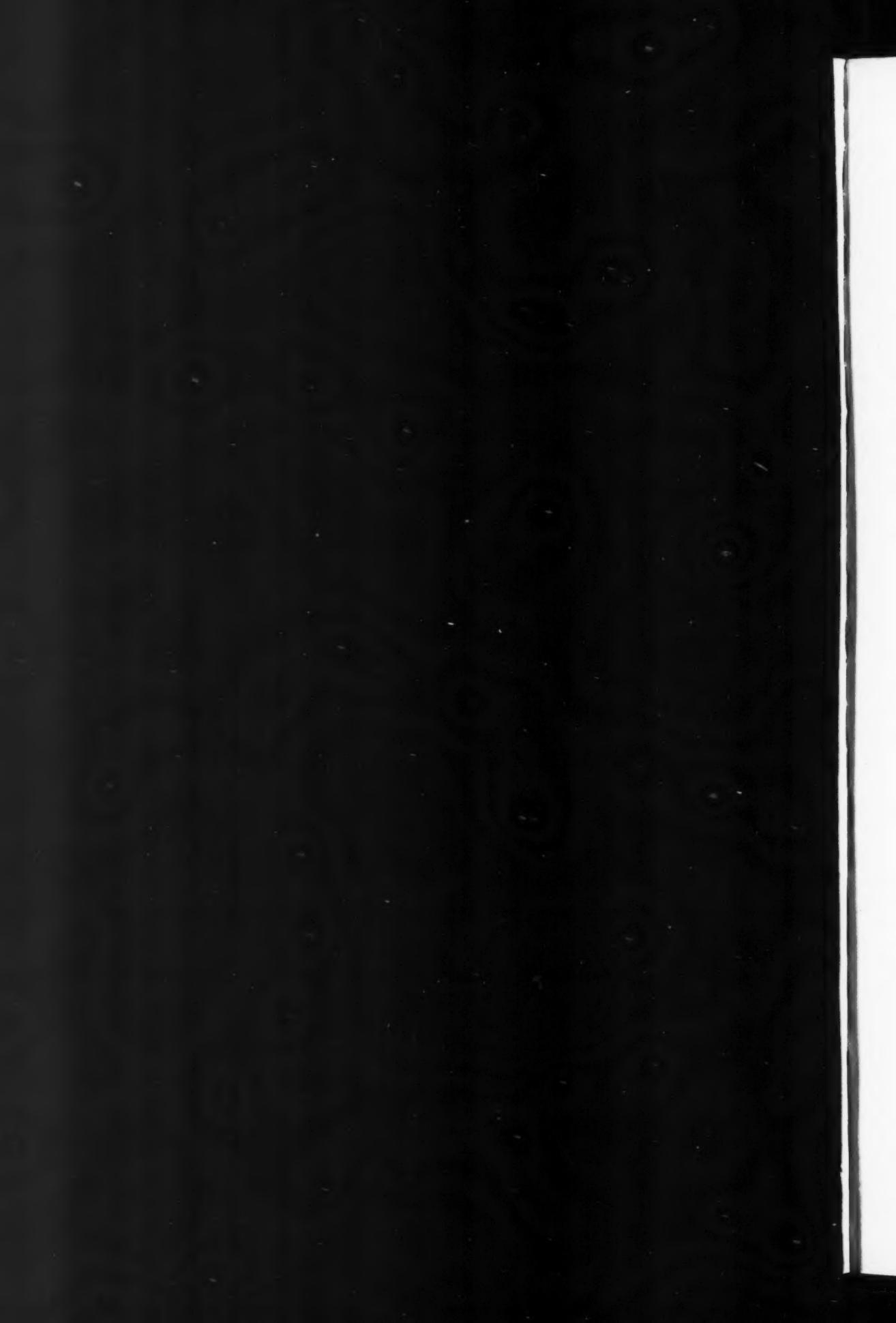
World Book Company

Yonkers-on-Hudson, New York
2126 Prairie Avenue, Chicago
Also Atlanta, Dallas, Manila



Both books
are being listed
under the new
law in
California





Bring Me the Winner!

A MAN WHOSE natural bent for business was plainly to be read in his features, was dining in a Southern city, as the story goes. A colored waiter had just brought him a lobster having only one mandible and, upon being urged to explain the deficiency, the darky suggested that the lobster must have been fighting and so lost one claw. Quick as a flash the knight of the grip retorted, "Bring me the winner!"

ALTHOUGH not published until well along in the summer, our latest Spanish beginners' book was at once ordered by leading colleges and secondary schools all over the country and is now used in a greater number of prominent institutions than any other competing textbook. The following list of some of the *secondary schools* that have adopted

Hills and Ford's First Spanish Course

speaks for itself:

Berkeley Preparatory School,
Boston.
Brooklyn Polytechnic Institute.
Germantown Academy.
Hotchkiss School.
Phillips Andover.
Phillips Exeter.

and High Schools in

Santa Monica, Cal.
Asheville, N. C.
Cecilton, Md.
Chambersburg, Penna.
Colorado Springs, Colo.

Columbus, Ohio.
Ft. Madison, Iowa.
Galesburg, Ill.
Hampton, Va.
Leadville, Colo.
Louisville, Ky.
Metcalf, Ariz.
Mt. Vernon, Iowa.
Newton, Kans.
Roanoke, N. C.
Springfield, Mass.
St. Louis, Mo.
Trinidad, Colo.
Union, N. J.
Wilkinsburg, Penna.

D. C. Heath & Company, Publishers

BOSTON

NEW YORK

CHICAGO

YOUR BATTLE IS IN THE CLASSROOM!

The patriotic duty of every teacher is to train the minds of Young America along channels of the greatest usefulness to Our Country. Uncle Sam needs this very moment hundreds of persons of both sexes who have command of the various languages. You, a teacher of these languages, cannot afford to fall down in your duties as trainer of our government's future workers. You MUST have efficient equipment, effective methods and the best of texts. Blunder in any of these, and your work falls short of its maximum usefulness. You probably need a new text, to "tone-up" your work, or fit into a new course. There are many splendid texts on the market from which to choose, among them are the following, published by Henry Holt and Company, which have been offered for listing in California. Possibly the very text you are looking for is one of these:

SPANISH:

Fuentes and Francois' "A Trip to Latin America."
Crawford's Spanish Composition.
Albes' "Viajando por Sud América."
Hill's "Spanish Tales for Beginners."
Warshaw's "Spanish-American Composition."
Olmstead and Gordon's Abridged Grammar.
Harrison's Spanish Correspondence.

GERMAN:

Gohdes and Bushek's "Sprach und Lesebuch."
Pope's "Writing and Speaking German."
Gohdes and Dodge's "Leitfaden der deutschen Sprache."

Boezinger's "Mündliche und Schriftliche Übungen."
Boezinger's "Erstes Aufsatzbuch."
Prokosch's "Deutscher Lehrgang. Erstes Jahr."
Thomas' Practical German Grammar.*
Boezinger's "Zweites Aufsatzbuch."*

FRENCH:

Olmstead's First Course in French.
Angus' "Fundamentals of French."
Koren's French Composition.
Koren and Chapman's French Reader.
Levi's French Composition.
Hill and Smith's Advanced French Composition.*

*For Junior College use.

Your request for professional copies of the texts that interest you in the above list will receive prompt attention and should be addressed to:

M. S. MAYO, Coast Representative

HENRY HOLT AND COMPANY

University of California, Berkeley

